THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

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MAN THE OFFSPRING OF GOD.

The subject of man's relationship to his God is one worthy of consideration. To properly understand and appreciate this relationship will enable man to form a more just conception of the true character of God and the righteousness of His requirements. If the declaration of the Apostle be true, that we are the offspring of God—the children of "one God and Father of ALL, who is above all," His right to rule and control us cannot consistently be questioned.

To be a son or daughter of one of the most powerful monarchs on the earth might be considered a great honour; but to share in all the advantages and distinctions of the royal family might indeed be esteemed an enviable position. If so, how infinitely greater must be the consideration that we are ligitimately-born members of the Royal family of the Eternal One, with Jesus Christ for our elder brother.

That man had an existence in a spiritual sphere or organization, previous to his present temporal existence, has been questioned, though it cannot reasonably be doubted. The Apostle evidently makes a distinction between our *spiritual* and *temporal* parentage, and reasons very conclusively upon the subject of obedience to our heavenly Father, as being more necessary than obedience to our earthly parents. He says, "We have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" We are here given to understand that obedience to an earthly father is a matter of less consideration than obedience to the Father of our spirits—that if we cannot obey both, we should rather be in subjection to the Father of spirits. By so doing, he promises that we shall live—that our spirits shall live, which fully implies (spoken of, as it is, in opposition to the flesh,) that our spirits shall have eternal life. The Apostle's reasoning upon this subject is not only consistent in itself, but it is perfectly consonant with the instructions of Jesus, which were, "He that loveth father or mother more than me is not worthy of me."

Again, according to Paul's declaration, "we are the offspring of God," which could not have reference to our flesh, but to our spirits,—that we were spiritually begotten of Him. It is also declared that things spiritual are in the likeness of things temporal, and that the earthly is in likeness of the heavenly. In his earthly form and creation, man was made in the express image and likeness of God—the great Father who had begotten the *spirits* of all flesh, but, concerning the flesh, has said that Jesus was his *only* begotten.

The fact that when the spirit leaves

the body, it returns to God who gave it, and there renders an account of all the deeds done in the body, is sufficient to prove that the spirit has its own individuality—that it is an intelligent organized being, capable of reasoning and giving an account of all it had caused the body to do, while it inhabited the body; and this spirit, thus intelligent and thus accountable, is the same that God gave to man at his creation. Hence it is that spirits—those same spirits that fought in heaven with Michael (Adam) and prevailed against the dragon, come into this world and take upon themselves tabernacles, or mortal bodies, which, through their obedience and faithfulness, will become sanctified and susceptible of immortality in the glorious resurrection. As the spirit and body united can alone partake of a fulness of glory, those spirits which do not keep the body, while in this probation, in subjection to the laws by which they can be sanctified, must fail to receive a celestial glory; neither can they, as heirs, inherit all things. If they cannot inherit a celestial glory, they cannot become Gods, even the sons of God, in the sense which includes the body with the spirit. Notwithstanding spirit, in its primitive organized state, is the legitimate child or offspring of the Father of spirits, the body which it inhabits in this world has also to pass through an ordeal, and conform to the dictates of the same parent, that, in the natural as well as spiritual sense, those that are saved may be the sons of God. He does not recognize our natural birth as a sufficient test, but has ordained another birth for the creature to undergo, when the spirit and body united shall be so far developed as to become accountable for the deeds of the body; and that is, to be born *again*, of the water, and partake of the Spirit of God, that is given to all who will ask, to light them through the world.

In view of this act of obedience, which constitutes the *new birth*, and testifies of our submission to the law of righteousness, in this probation, having been faithful in our former estate, we are promised an heirship co-equal with that of Jesus, who is the *first* begotten according to the spirit, and the *only* begotten according to the flesh.

These and many other testimonies of Sacred Writ are before us, showing that man had his origin with God in the eternal worlds, and that his existence here is only a period of probation, or a mission in which he is required to prove his fidelity to his heavenly Father, for certain great and eternal purposes. There are also other reasons apparent to every reflecting mind, which are of weight, and demand our attention.

In the undisturbed order of known laws, "like begets like," both in form, organization, and character: consequently, if we are begotten by God, we may justly expect this rule to be applicable to man,—even more so, if possible, than to all the lower orders of creation which we know conform to and demonstrate this law.

In reference to God's person, form, or likeness, we are told (Gen. i. 26, 27,) that the very first proposition of the eternal council was, "Let us make man in our own image and after our likeness;" and, in the execution of this design, we are told that God created man in His *own* image; and, in creating man in his own image, he was made male and female. What, says one, was there a female personage—a mother, in Heaven? Startling idea! Then let us pass on, only pausing to wonder how a father can beget children without a mother,—told, as we are, that the earthly is in likeness of the heavenly. And, that we might know that this likeness spoken of had reference to the body, and not to the spirit of man, we are told that Jesus Christ was not only the express image of God's person, (Heb. i. 3.) but was also in the likeness of *sinful flesh*. (Rom. viii. 3.) Thus, these, and many other witnesses testify that man's *body* of *sinful flesh* was formed in the image and likeness of God's *person*, just as it was first proposed to form him.

This point being determined, that man is like God in person, we must next inquire, Is man like God in his spirit or attributes? And, upon careful examination, we shall find that there is a very striking analogy, or likeness, even in the very attributes that form his character.

God is represented as a Being possessing the attributes of justice, judgment, mercy, and truth; and in the exercise of these attributes are displayed the power, goodness, virtue, excellency, and majesty that characterize all His wonderful dealings with His children upon the earth. Man is also a being possessed of precisely the same attributes in a smaller degree. View man in the capacity of a father, presiding

with proper dignity over his family, and we find him every day of his life exercised in all the attributes that pertain to the Godhead. He hourly feels the necessity of being *just* in his ways; and a consciousness of having been unjust in the discharge of his parental stewardship fills his soul with remorse and shame. He has continually to exercise his powers of *judgment*, not only for himself, but for those around him; and in this we find him equal to almost every emergency. *Mercy* and its accompanying train of virtues become a prominent feature of his life, and we find him full of tenderness, love, sympathy, patience, and forbearance towards his offspring; while the bright rays of filial love that cast their benign influence over the intelligences that constitute the new-born kingdom, beget a confidence that renders obedience, on the part of the child, an act of pleasure and delight. Man is also as fully qualified to be a *truthful* being as to exercise the principles of justice, judgment, and mercy. To receive and communicate truth, he finds, has a tendency to increase the potency and development of every other faculty of his soul. He finds it is the very groundwork of the mighty superstructure he is rearing. He finds God has made him capable not only of being true, but of loving the truth and living in it; and, in the love of the truth, he practises righteousness and holiness in the fear of God. Thus we find man, while moving in the sphere that God has allotted to him, daily and hourly actuated, in a greater or less degree, as circumstances may demand, by all those attributes that constitute his Father an almighty and eternal Being. Man is, indeed, like his Creator, to the extent that his being is developed. He is a child of God—a God in embryo, possessing the germs of every virtue that characterizes the Great Eternal upon His throne. As those germs mature —as his character becomes developed—as he travels the road of eternal progression, we find him expanding and embracing all the powers of eternity.

That there is a God, man's own being declares the eternal truth. That we are His children — creatures of His creation and almighty power, every day's experience proves. That we possess intelligence and faculties like His, our own consciousness and sense of right and wrong demonstrate. That there is a Great First cause to which our present being must be ascribed, we readily conceive, for we go and come at another's bidding. The intelligence, the spirit within, teaches us that we have affinity with a higher, holier, and nobler sphere than this—that we are, in short, children, in the highest sense of our being, of an Almighty God, whose right and power to rule over us is unquestionable. It is His prerogative to command; it is our duty to obey. His command is imperative—"Son, give me thine heart." The requirement is just. Honour it, therefore, with all thy soul,—thy purest affections, and thou shalt live. Refuse to comply, in this thy day of trial, and thou shalt be refused admittance to the presence and glory of that Father whom thou hast dishonoured.

Such is man, who, being but a little lower than the angels, is linked to all that is good and great above. Seek then, O man, to know thyself, thy destiny, and the purposes of thy God. Honour thy Father in heaven, and thou shalt again behold His face and dwell in His presence, crowned like Him with exaltations and eternal lives.

THE COMMERCIAL PANIC OF AMERICA.

England has met a serious visitation in her Indian rebellion, and before she has time to recover from the agitation and embarrassment consequent upon such an event, America is overtaken by a great calamity in the form of a terrible money panic. The correspondent of the *Times* thus describes it:—"New York was in a state of convulsion. A financial earthquake was rocking its moneyed institutions to the centre. One fell after another; shock followed shock; and, in the panic, no one felt sure that, at the day's close, anything would be left to tell the tale of the wealth, the commercial credit, and the mercantile honour of this community.

. . . . . Confidence is so entirely destroyed that the farmer will not sell to the local dealer; and the local dealer cannot forward to New York. At this moment Chicago is filled with grain, which the machinery of commerce affords no means of moving to New York, although Chicago owes to New York and wishes to pay the debt, and New York is suffering, dying I might almost say, for want of the remittance."

We do not for a moment believe that any mere commercial crisis, unaided by other causes, could bring the United States, with her immense natural resources, to a state of national calamity from which it would not recover. Nevertheless the event in question affords food for much thought and serious reflection. While to the ordinary observer, to the eye of trade, and to those who imagine that the destiny of the world should be moved by a golden lever, this panic will be merely suggestive of a defective monetary and commercial system; the true social philosopher will read in it a broader lesson, and see it big with a more important meaning. The first will carry results back to it as a cause, and there rest; the latter will take the event itself to causes more remote, and see in it the result of a great, radical, moral and social defect.

The great secret is, society has an imperfect basis; and its relations are unnatural, unjust, and artificial. Some nations will illustrate this in one way, while others will illustrate it in a different manner. In the end, however, their developments amount to the same, and their history establishes the same truth. The financial panic of America has given us another illustration of an illegitimate social relationship. A despotic nation will show us undue relations, as they exist between the tyrant and the serf, the master and the slave. A military people will give them to us in another form; but the ties of ambition, glory, and conquest, which bind them together, are not less unnatural and unjust than those which bind the necks of the conquered to the chariot-wheel of the conquerer. Priestcraft will vary the illustration according to its different spirits and systems; and commercial and democratic communities have developed, in their own way, relations for their members that are also illegitimate; and which are found cold, brittle, and delusive.

The United States, as a great commercial community, are to a considerable extent bound by trade and commerce; while the English nation, especially the working classes, have hardly any other relations. The Americans, however, are not dependent for subsistence on commerce, but have social relations which the English masses have not. The great majority of the working men of England have no political power, or party connexions and interests. The religious sects and mechanics' institutions of the land are but little more than a name to the English working classes. They have done almost nothing towards uniting their interests; and have not even been as much to them as the basis of a casual acquaintance. In fact, the masses of England, in their capacity as part of a national community, can hardly be said to have any other relations than those of trade.

Of all relations, those of commerce are the most precarious and ephemeral. Every one can understand how hollow and uncertain are the relations between the master and his men. They are *merely* the connexions of trade, and are literally bought and sold in England, at an average of the entire mass, for the year round, of not more than fifteen shillings per week. Moreover they are almost literally ephemeral, being generally contracted only for the day or week. Their continuance depends on the fluctuations of trade and other casualties; and they are often abruptly terminated to the misery and want of tens of thousands. If we ascend the scale, we still see hollow and uncertain relations existing between the master and his customers. Indeed, they are more capricious, and are shorter of duration, than those which exist between him and his men. The master and seller derive their principal support, not from the regular customers, but from the casual buyer. The relations of trade and commerce, as illustrated by this class, are chaotic, fickle, and evanescent in the extreme. If we carry the investigation still higher to the banking world, we find it bound by the same kind of ties. The connexion between the banker and the invester is merely one of convenience—a covenant of pounds, shillings, and pence. As long as it can be turned to the pecuniary advantage of both parties, the connexion is continued. But the idea of their being interested in the welfare and

prosperity of one another, farther than it affects their pecuniary interests, none think of entertaining. And when we see bankers breaking, to the ruin of thousands, and depositors remorselessly making a run on the banks, we cannot but feel how unnatural, cruel, and merciless, from the beginning to the end, are the relations of trade and commerce, when *made the basis and principal bond of social intercourse and wellbeing.*

To a nation, then, that depends on commerce and trade, especially when, like England, its millions would have no other resource to fly to, were they to fail, a commercial crisis and stagnation is awfully ominous and frightful. With her almost inexhaustible natural resources—with a thousand outlets, and millions of acres of land inviting cultivation, America could live through any *mere* commercial crisis, and bid defiance to calamities of this nature which would overwhelm England in ruin and wreck her institutions. Indeed, what would destroy the one would result in the growth and glory of the other, as a nation; for it would force it to develop its immense natural resources, and make the people more self-dependent, and less the creatures of trade and commerce. Had the American nation not have put to death the Prophets whom God had sent, and not made the blood of innocent Saints smoke to heaven for vengeance—had they been true to themselves, and kept the firebrand of disunion from their midst, with a popular government, their glorious constitution faithfully administered, and God and nature at their back, what a splendid destiny would they unfold for themselves in the eyes of all mankind! Other nations would sink into insignificance before them. They would become first in all things—as giants to pigmies, compared with the rest. The United States might have had for their work the remodelling of society, and have become the benefactors of the world. Their constitution came from God; and, under theocracy, it is almost incomparable. It is the most perfect basis of human government: and, though all mortal things must come to an end, the institutions of America, continued in their integrity, might have aspired to the honour of running out the last sand allotted to human systems. But alas! the United States have sacrificed their chances, and are still travelling in the high road to destruction. Yet, thank God, that bright destiny is not lost to the world; for He will give it to His people, and enhance the glory by Divine government.

But to return to the point in question. A commercial crisis in England would be far more ominous than one in America. That which would force the latter nation to develop more fully its own internal resources would stagnate the vitality of the former, and perhaps bring about a revolution. Indeed, were there no other causes working to this end, commercial convulsion would ultimately wreck the institutions of England, and that at no very distant period. In making this statement, we do not claim for it a prophetic insight. Space will not allow us to enter fully into this matter; but the following are some of the reasons for our conclusion:—Every year England becomes more dependent on trade and commerce, and less self-supportive. Consequently it grows more dependent on these sources for its *very existence.* Exportation feeds it with vitality. Now, as long as England can find a market, and can compete with other nations to advantage, it is comparatively safe. But in proportion as other nations grow strong in commerce and trade, even though they should still remain behind the English, England will become weak, and its very existence more precarious; for it derives its vitality from their weakness, and its wealth from their deficiencies.

Ask any English mechanic, and he can tell you how much cheaper goods are than they were twenty years ago,—how much more have to be produced for the same money, and often, too, by hand labour. He will tell you that, almost in proportion as the manufacturer has to lower his prices, to enter the field of competition, the workman has to lower his wage and work himself up to greater activity. What will be the result in another twenty years? Let us look also at the condition of the English working classes in ordinary times. In the summer, and in their days of harvest, they have enough to do to live; while, in the winter, thousands are out of work, and with millions it seems almost a miracle how they survive it. What will it be when trade is stagnated, foreign markets flooded, and a commercial crisis overtakes the country? England has seen such times, with thousands of its working-classes

thrown out of work and home, wandering through the country, appealing to public charity. It is far more speculative to expect that England will escape these stagnations and crises than to look for them attended with all their direful consequences. Come when they will, the English workman will be found unprepared.

It must not, however, be understood that we are declaiming against trade and commerce. No nation can be truly great without both. But when they are out of their place, and form the principal basis of the relations of a community—when nations almost depend on them for existence, then, perchance, they will be found as a sharp razor with which a man commits suicide. When a nation has no relations more sacred and reliable than those which are derived from trade; no faith more divine than that which commerce teaches,—and when it worships no greater god than gold, its foundations are based as on sand, and its superstructure is ever in danger of a terrible catastrophe.

Neither let it be thought that we are dreamers who would throw aside individual interest—that we aim to establish a state of society of such an imaginary spiritual nature that interest would have no place therein. Such a state of being we cannot comprehend. Could such a state exist, we should expect to continually hear echoed a similar sentiment to that expressed by Hamlet—"What's Hecuba to him, or he to Hecuba, that he should weep for her!" But the actor had an interest in her, a professional one, or he would not have wept for her. The great desideratum is to *blend* every interest in one. This was the design of the Gospel, as understood by the Apostles and people of God of old. With them it was *one* body, *one* spirit, *one* system, *one* hope, *one* Lord, *one* faith, *one* interest, *one* destiny. Some modern reformers have tried to work out the problem of just social relations by a system of communism and co-operation. But, though partially in the right direction, it has hitherto fallen far short, and will in the future be still ineffectual to cure the social evil, and much too narrow for the true basis of society. Not only is it founded on trade and commerce, which is not the great rock on which community should stand, but it leaves too much of major importance almost altogether out.

Truly it might be a source of rejoicing to the Saints that they are establishing their community on a divine system; and that it is a basis broad enough for society to build upon, and firm enough to endure for ever. Our institutions will develop relations more sacred than those derived from trade; our faith is more divine than that which commerce teaches; and our God is greater than gold. The kingdom of the Most High will never pass away; but the kingdoms and systems of men will crumble into the dust. The time will come when confidence will be altogether lost in human institutions; but the stability of Zion will increase in all her interests. Then will the rich men of all nations come up to her to invest their wealth, and the poor to find succour. Her resources will be inexhaustible, and in her will be found a bank which no "run" can endanger, or commercial panic break!

HISTORY OF JOSEPH SMITH.

(*Continued from page* 727.)

[August, 1842.]

August: Sunday 21st. I continued in the Assembly Room.

This day Sidney Rigdon went to the meeting near the Temple, and stated to the congregation, that he was not upon the stand to renounce his faith in Mormonism, as had been variously stated by enemies and licentious presses, but appeared to bear his testimony of its truth, and add another to the many miraculous evidences of the power of God; neither did he rise to deliver any regular discourse, but to unfold to the audience a scene of deep interest which had occurred in his own family. He had witnessed many instances of the power of God in this Church, but never before had he

seen the dead raised; yet this was a thing that had actually taken place in his own family.

His daughter Eliza was dead. The doctor told him that she was gone; when, after a considerable length of time, she rose up in the bed and spoke in a very powerful tone to the following effect, in a supernatural manner:—She said to the family that she was going to leave them (being impressed with the idea herself that she had only come back to deliver her message, and then depart again), saying the Lord had said to her the very words she should relate; and so particular was she in her relation, that she would not suffer any person to leave out a word or add one. She called the family around her, and bade them all farewell, with a composure and calmness that defies all description, still impressed with the idea that she was to go back.

Up to the time of her death, she expressed a great unwillingness to die; but, after her return, she expressed equally as strong a desire to go back. She said to her elder sister, Nancy, "It is in your heart to deny this work; and if you do, the Lord says it will be the damnation of your soul." In speaking to her sister Sarah, she said, "Sarah, we have but once to die, and I would rather die now, than wait for another time." She said to her sisters that the Lord had great blessings in store for them, if they continued in the faith; and after delivering her message, she swooned, but recovered again.

During this time, she was as cold as she will be when laid in the grave, and all the appearance of life was the power of speech. She thus continued till the following evening, for the space of *thirty-six* hours, when she called her father unto her bed, and said to him that the Lord had said to her, if he would cease weeping for his sick daughter, and dry up his tears, that he should have all the desires of his heart; and that if he would go to bed and rest, he should be comforted over his sick daughter, for in the morning she should be getting better, and should get well: that the Lord had said unto her, because that her father had dedicated her to God, and prayed to him for her, that he would restore her back to him again.

This ceremony of dedicating and praying took place when she was struggling in death, and continued to the very moment of her departure; and she says the Lord told her that it was because of this that she must go back to her Father again, though she herself desired to stay.

She said, concerning George W. Robinson, as he had denied the faith, the Lord had taken away one of his eye-teeth, and unless he repented, he would take away another; and concerning Dr. Bennett, that he was a wicked man, and that the Lord would tread him under his feet. Such is a small portion of what she related.

Elder Rigdon observed that there had been many idle tales and reports abroad concerning him, stating that he had denied the faith; but he would take the opportunity to state that his faith was, and had been, unshaken in the truth. It has also been rumoured that I believe that Joseph Smith is a fallen prophet. In regard to this, I unequivocally state, that I never thought so, but declare that I know he is a prophet of the Lord, called and chosen in this last dispensation, to roll on the kingdom of God for the last time. He closed by saying, as it regards his religion, he had no controversy with the world, having an incontrovertible evidence that, through obedience to the ordinances of the religion, he now believes the Lord had actually given back his daughter from the dead. No person need, therefore, come to reason with him, to convince him of error, or make him believe another religion, unless those who profess it can show that, through obedience to its laws, the dead have been, and can be, raised; if it has no such power, it would be insulting his feelings to ask him to reason about it; and if it had, it would be no better than the one he had; and so he had done with controversy; wherefore he dealt in facts, and not in theory.

President Hyrum Smith spoke at great length and with great power. He cited Elder Rigdon's mind back to the revelation concerning him, that if he would move into the midst of the city and defend the truth, he should be healed, &c.; and showed that what Elder Rigdon felt in regard to the improvement in his health was a fulfilment of the revelation.

He then proceeded to show the folly of any person's attempting to overthrow or destroy Joseph, and read from the Book of Mormon in various places concerning the Prophet who, it was prophesied, should be raised up in the last days, setting forth the work he was destined to accomplish, and that he had only just commenced; but, inasmuch as we could plainly see that the former part of the prophecy had been literally fulfilled, we might be assured that the latter part would also be fulfilled, and that Joseph would live to accomplish the great things concerning him, &c.

He concluded his address by calling upon the Saints to take courage and fear not, and also told Elder Rigdon that, inasmuch as he had seen the mercy of the Lord exerted in his behalf, it was his duty to arise and stand in the defence of the truth and of inno-

cence, and of those who were being persecuted innocently; and finally called for all those who were willing to support and uphold Joseph, and who believed that he was doing his duty and was innocent of the charges alleged against him by our enemies, to hold up their right hands; when almost every hand was raised, and no opposite vote when called for.

This meeting was productive of great good, by inspiring the Saints with new zeal and courage, and weakening the hands and hearts of the treacherous, and of evil and designing persons disposed to secret combinations against the truth. Elder Rigdon visited brother Hyrum in the course of the day, and manifested a determination to arouse his energies in defence of the truth.

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, NOVEMBER 21, 1857.

THE SALVATION OF ISRAEL.—Sacred history abounds with evidence that, when they were led by God's anointed ones and living in obedience to His commands, Israel flourished and triumphed over all their enemies. When they were in bondage, the Lord delivered them with signs and wonders, by His out-stretched arm and with fury poured out. Pursued by their tyrants and oppressors—with the host of Pharaoh behind, and the Red Sea before, like a grim sentinel forbidding their passage—the God of Jacob was near and waiting to save them. Israel appeared to the mighty ones of Egypt as an easy prey, and the fugitives were troubled, and fain would have been in bondage again. But the angel of God became to the one a cloud of darkness; to the other, a pillar of fire. By an east wind He divided the threatening sea, and His people passed over its bed dryshod. When the Egyptians pursued Israel in the dangerous path, the Lord rolled the billows over their head, and the words of Moses were fulfilled—Pharaoh's host was seen no more. Again, when the chosen people were in the wilderness, and burning thirst parched their tongues, from the solid rocks gushed forth cooling streams. When famishing for food, God sent them manna from heaven. If their enemies strove against them, the Lord fought their battles; endowed with His might, one man has put to flight a thousand. Did victory tarry, a Joshua would command the sun to stand still and hide not its face till Israel had conquered. Though the chosen people were often stiff-necked, rebellious, and given to hardness of heart, God ever sought occasion to help them; and, by abundant favours and manifestations of great power, He endeavoured to inspire them with confidence, and prove to them that they might trust in Him. There is abundant evidence that He was more willing to help them than they were to depend on Him.

Brethren and sisters, we have the same God. He has received us as His people—chosen us, that He might again manifest His power in the eyes of the nations and fill the world with His glory. Let the history of ancient Israel, and God's dealings with them, be to modern Israel a source of comfort and unshaken confidence, on the one hand; on the other, a warning against ingratitude and a lack of reliance on the Mighty One of Jacob, and the Prophets whom He has given to lead them. The experience of this Church affords ample proof than we can trust in Him. Never yet has He failed to help us in time of need, nor let an opportunity pass without displaying His providence to augment the power of the Saints. If a cloud for a moment has overshadowed the children of Zion, and adversity overtaken them, the

one has rolled away to show the increased glory of the Latter-day Kingdom, and the other has speedily fled from the grasp of the growing giant. That which our enemies have expected would destroy us has developed our strength; that which they imagined would nip our life has filled us with vigour. Had we walked in flowery paths, our constitution would have been feeble, and our feet delicate. But the storms have made us strong for the fight, and the rocks on which we have trod given stability to our footsteps. Our experience proves that we can trust in God, and that the glorious destiny of Israel is not to be cut short.

It seems from the history of this Church, as well as from the history of ancient Israel, that God has brought His people into strait places to show His power and to magnify His name. When Israel has been surrounded with difficulties, then His might has been most displayed; and when the wolf has sought to devour the flock, the Shepherd has been near to deliver. Therefore, when dangers threaten, let the Saints rejoice. Let them fear not, but "stand still and see the salvation of the Lord."

FINANCIAL.—From the reports lately received at this Office, we discover that the financial condition of the Conferences generally require the particular attention of both Presidents and Pastors. We expect that all on whom any degree of responsibility rests in this matter will give the subject their immediate attention, that the end of the present quarter may not find them deficient in their amount of Temple Fund and other requirements. It is supposed that all Pastors and Presidents know what is expected from their respective jurisdictions; and we sincerely hope no one will have occasion to plead lack of attention or inability by way of excuse.

Some Conferences and Elders we find much too free in the use of tithing money. Retrenchment in many respects is indispensible; and even then, we fear, there are those who will find themselves unable, at the close of the year, to meet the demands upon them. Economy will be regarded by every wise steward; and he that is not faithful over the earthly mammon cannot expect to have stewardship over the welfare of souls.

A Branch President, when asked why he employed such an expensive Hall for meetings, when the few that attended it would be even more comfortable in a much smaller room, replied that the Tithing collected in the Branch *nearly* paid for the Hall. The answer was conclusive. Anything in the world that the Tithing would *nearly* pay for, though actually disadvantageous, seemed to justify the expense. This illustrates the spirit too much indulged in. A spirit of extravagance and prodigality which leads to an excessive and unreasonable squandering of money, is the reigning spirit of the age; and some Elders and Saints are not as clear from it as we wish they were. This is a mighty evil. It is breaking up and bringing ruin upon the haughty and proud nations that have been led by it to indulge their lustful pride. The WISE will observe the command, "Shun even the appearance of evil."

When Hall Rents are reduced one-half, Elders travel and labour in the ministry, instead of paying weekly board, and as many excuses sought for to save the Tithing funds as there is now to expend them, it will place something to the account of REFORMATION.

It should not be left optional with Branch and Conference Presidents to appropriate funds at the mere diction of circumstances, but there should be a definite understanding with the Pastor for what purposes alone they can apply them; and in no case should they exceed those limits without special authority.

Money to a considerable amount, which is now reported at the end of the quarter as being in hand, should be forwarded to this Office.

Neglect, inattention, and indifference often become a crime, and incur lasting responsibilities. Some appear to make it an object to consume the tithing money, so that it shall not reach this Office; but all are not so. When important Pastorates have been long punctual in forwarding regularly their full amounts to the various funds, and, upon change of ministerial functions, there is a serious falling off, amounting to almost a total failure, the delinquency is very likely to be attributed to those in charge. From these smaller circumstances, an Elder's ability to manage the affairs of those committed to his care is often judged.

All true and worthy Saints will take pleasure in paying their Tithing, knowing it to be a requirement of the Lord; and as a law of the Gospel which we have embraced, it must be observed, or we do not live our religion.

PREPARE.—One of the best and wisest maxims of life is, to prepare. Whether it be in common everyday affairs, or in those which affect the present and future interests of the kingdom of God and the welfare of the Saints, it still holds good. When a certain negro was informed by his master that the latter was going to that "undiscovered country, from whose bourne," the poet says, "no traveller returns," the simple fellow expressed his surprise that his master had made no preparation for so long a journey. Whether the anecdote be true, or is merely a lesson of the moralist, it is full of pith and wisdom.

Let the Saints ever be prepared to take advantage of every opportunity to righteously advance their personal interests, and also the interests of the kingdom of God. Let them prepare themselves, intellectually, mechanically, and spiritually. The destiny of Latter-day Israel is to become the head of universal empire; and the Omnipotent has decreed that Zion shall not be accounted as a tail to the nations. The bright anticipation of its great destiny often fires us with fervid inspiration; and, in the visions uf futurity, we revel in the glories of eternity and celestial worlds. With such a hope as an anchor to our souls—with an assurance deeply grounded, and the truth of the great latter-day work made tangible by the revelations of God, we feel to exclaim—Who shall separate us from the cause we love? What can extinguish our refulgent faith? What a blessing it is to have such a religion! What comfort that we possess so bright a hope! What recompense it will be for all our trials, when we are made partakers of the destined glory of Zion! Yet the Saints must PREPARE for this, and, assisted by Divine government, must create their own heaven. They should remember that Zion has to be built, and that they have to accomplish a great deal, at least, on natural principles. They have, therefore, to prepare for every good work. Even the skill of the artizan will be needed. But, more especially, let them be prepared to spread the Gospel, warn their neighbours, bless and comfort one another, and be prepared for the development of the latter-day work. Let them also be found preparing to flee to Zion, when the way shall open.

It would be profitable were the Saints in Britain to ask the question, How many of us would be now in England, had every one been making preparation for gathering from the time they entered the Church? We believe not many. Let them, then, now prepare to obey the great command of God to gather. Instead of imagining that, because the door of emigration is for the present closed, they ought to be less diligent than heretofore, let them double their diligence and make up for past negligence. "Now is the appointed time; now is the day of salvation," or the day of preparation.

ANTI-MORMON OBJECTIONS ANSWERED.

BY HENRY WHITTALL.

(*Continued from page* 733.)

OBJECTION.

"After patiently examining this strange production [Book of Mormon,] we find that it is founded on a notion that the American Indians are the descendants of the lost ten tribes; but instead of bringing *the ten tribes* to America, the author has fixed on *a Jew*, living in Jerusalem a hundred and thirty years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this *Jew* a descendant of *Joseph*, which no Jew could be."—*The Doctrines of Mormonism, pub. by the Rel. Tract Society.*

ANSWER.

If our opponent had as "patiently" examined the Book of Mormon as he professes to have done, he would certainly have learned the fact that it is *not* "founded on a notion that the American Indians are the descendants of the lost ten tribes." No such "notion" as that is held by any Latter-day Saint; nor is such a "notion" taught or even hinted in the Book of Mormon, or in any other book belonging to this Church. The direct *contrary*, however, is most plainly taught. Our patient examiner, therefore, has for once in his life made an extraordinary discovery! We are sorry to have to say anything that may tend to throw discredit on his professed discovery, or to tarnish the honour which he has, with such industry and praiseworthy "patience," won for himself! But, for truth's sake, we beg to inform our readers that, according to the plain teaching of the Book of Mormon, the aborigines of the land which we call America were *not* the descendants of the ten tribes, but *a remnant of the seed of Joseph.*

"But, instead of bringing the ten tribes to America," says our objector, "the author has fixed on a Jew, living in Jerusalem 130 years after the ten tribes had been carried away captive by Shalmaneser, king of Assyria; clumsily making this Jew a descendant of Joseph, which no Jew could be." We answer, that "the author" had no intention of "bringing the ten tribes to America." That is a "notion" that has been generated in the objector's own cranium. And as to the imaginary difficulty of Lehi being "a Jew," and yet "a descendant of Joseph," which, he affirms, "no Jew could be," we reply, that all the Israelitish inhabitants of Judea were Jews, *nationally* considered. For example, Mordecai, who belonged to the Jewish nation, was of "Benjamite" descent; yet he is called "a Jew." (Esther ii. 5.) Sceva, a Levitical chief priest, is also called "a Jew." (Acts xix. 14.) St. Paul was "of the tribe of Benjamin;" yet he designates himself "a Jew." (Phil. iii. 5; Acts xxii. 3.) Ample evidence is obtainable, both from Scripture and other sources, in corroboration of the fact that the Israelites of the Jewish nation, from whatever tribe they may have sprung, were considered as Jews. Lehi, therefore, though a lineal descendant of Manasseh, might, with propriety, be regarded as a nationalised Jew, being a native of Jerusalem, in the land of Benjamin, in the kingdom of Judah.

But the fact of the matter is, after all, that the Book of Mormon nowhere states that Lehi was a Jew. Our opponent appears to have a peculiar *penchant* for making wonderful discoveries. But, unfortunately for him, those discoveries will not bear the light. He asserts that Lehi was "a Jew," and then reflects on Nephi for "clumsily making this Jew a descendent of Joseph," which, he affirms, "no Jew could be." And in another part of his tract, speaking of what is recorded "at the beginning of the Book of Mormon" concerning Lehi, he asserts that "*there it is said* that Lehi, the father of Nephi, who is said to have written the first book, was *a Jew.*" Now, we beg to say that this is neither more nor less than a "clumsy" *falsehood*, for nothing of the kind is "said" in the Book of Mormon, either "at the beginning" or anywhere

else. He must indeed have "patiently" examined the book, to have thus found out what is certainly not to be found *in* it! Supposing that such a statement *could* be found in the book, we have shown that there would be nothing at all unreasonable in it. But as that "notion," like the other concerning the ten tribes, is entirely the work of his own imagination, though falsely palmed upon the Book of Mormon, it shows pretty plainly that even a "Reverend" can tell lies, and that a "Religious Tract Society" can publish them.

(To be continued.)

HUMAN FREEDOM.

"Know this, that every man is free
To choose his life, and what he'll be."

It is a principle of both ancient and modern revelation, as well as of reason and common sense, that the mind of every man is free. The Bible—the universally acknowledged arbiter in all matters of doctrinal disputation—teems with the plainest and clearest of proofs that every member of the human family has full liberty of choice between good and evil, and that the exercise of such choice determines his character, and constitutes him a responsible being.

In Deuteronomy xxx. 19, this doctrine of human freedom is plainly inculcated by Moses, the man of God and leader of Israel—"I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing. Therefore, CHOOSE life, that both thou and thy seed may live." Of what possible use could this exhortation have been to the people addressed, if they had possessed no freedom of choice? None whatever. Why should man be called upon to choose between life and death, blessing and cursing, good and evil, if he has no *power* of choice (as some theologians believe)? The very fact of his being called upon to "choose," shows that he has the *faculty* of free choice; for if God, directly or indirectly, called upon man to do that which he has not the power of doing, He could not with propriety be regarded as an allwise, just, and righteous Being. It is a favourite tenet, among some classes of sectarian religionists, that man is *not* endowed with the faculty of freewill—that in spiritual things he is no more a free agent than a stock or a stone—that he contributes nothing, and in no way co-operates in the great work of regeneration and salvation. Such are the views which are entertained by a large portion of so-called Christendom. But, alas, what awful fallacies! How derogative to the holy character of Jehovah! How repugnant to the finer feelings of humanity!

The question before us, then, apart from the perversions of a corrupt theology and the erratic traditions of men, is this—Has man, or has he not, freedom of choice in spiritual things? Do we search the Scriptures for an answer, we shall find every page beaming with the same truth, and returning the same reply. Indeed, from the Genesis of Moses to the Apocalypse of John, we find the Bible to be one grand charter of human liberty. Do we investigate the Book of Mormon and the Revelations of modern date, we shall find them teeming with similar indications. Do we ask enlightened reason and common sense, we shall hear an affirmative response. Do we question our own experience, 'twill echo back the same reply. Thus, whether we turn to Divine revelation, to human reason, or the every-day experience of life, we shall find that all will unite in confirming the same fundamental truth—that man is the arbiter of his own destiny—in short, that

"Every man is free
To choose his life, and what he'll be."

If man were not perfectly free, he would not be a responsible agent, and could not, therefore, be regarded as entitled to either merit or blame, let his character and conduct be what they may. If he has no freewill, or power of choice and determination, of what utility are the many warnings, invitations, and exhortations of sacred writ? Take, for example,

such passages as these:—"Put away the evil of your doing from before mine eyes. Cease to do evil; learn to do well."—"Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as snow; though they be red like crimson, they shall be as wool."—"If ye be WILLING and obedient, ye shall eat the good of the land."—"Turn ye, turn ye from your evil ways; for why WILL ye die, O house of Israel?"—"If ye WILL keep my statutes, ye shall live by them."—"If ye WILL enter into life, keep the commandments."—"Come unto me, all ye that labour and are heavy laden, and I will give you rest."—"Ye WILL not come unto me, that ye might have life."—"Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy wine and milk, without money and without price."—"And the Spirit and the bride say, come; and let him that heareth say, come; and let him that is athirst come; and whosoever WILL, let him take of the water of life FREELY!"

Again,—if man has no freewill, or liberty of choice and action, what can possibly be meant by such texts as the following?—"And thou shalt keep the feast of weeks unto the Lord thy God, with a tribute of a FREEWILL offering." (Deut. xvi. 10.)—"I will FREELY sacrifice unto Thee." (Psalm liv. 6.)—"I have CHOSEN the way of truth;"—"I will walk at LIBERTY, for I seek thy statutes;"—"Accept, I beseech thee, the FREEWILL offerings of my mouth, O Lord." (Psalm cxix. 30, 45, 108.)

Now, let common sense dictate an answer to the following questions:—If man has no freewill, how can he give a "freewill offering" to the Lord? If he has no freedom, how can he "freely sacrifice" to the Lord? If he has no freedom of choice, how can he be said to have "chosen the way of truth?" If he has no liberty, how can he "walk at liberty?" If he has no freewill, how can the Lord accept the "freewill offerings" of his mouth? Surely a man cannot *freely* sacrifice to the Lord, *choose* the way of truth, walk at *liberty*, and offer a *freewill* offering, if he *has* no freedom, choice, liberty, or freewill? Not only, then, have we the still small voice of conscience and of reason whispering from within, but we have the mighty voice of Revelation loudly proclaiming the divine and universal truth, that man is free—free to live, or free to die—free to accept the Gospel of salvation, or free to reject it—free to rise to eternal life in the kingdom of God, and to inherit thrones, principalities, and powers, in the celestial worlds,—or, on the contrary, to become a slave to sin and Satan, and thereby to sink into the depths of perdition and unutterable woe.

H. W.

GENERAL HAVELOCK IN THE CHARACTER OF A PRIEST.

The following anecdote of General Havelock, related by the Rev. Mr. Graham at a meeting of the Hibernian Bible Society, held at Belfast, is very characteristic and significant:—

He had to tell them that General Havelock, who is now so distinguished in India, although a Baptist, was a member of his (Mr. Graham's) missionary church at Bonn; and his wife and daughter were members of it for seven years. He could also narrate an anecdote regarding that great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travelling through India, he always took with him a Bethel tent, in which he preached the gospel; and when Sunday came, in India, he usually hoisted the Bethel flag, and invited all men to come and hear the gospel—in fact, he even baptized some. He was reported for this at head quarters, for acting in a non-military and disorderly manner; and the Commander-in-Chief, General Lord Gough, entertained the charge; but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list: there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said, "Go and tell Colonel Havelock, with my compliments, to baptize the whole army."

We honour General Havelock for his

good intentions and efforts to moralize the English army. A righteous man will never depreciate the disposition to do good. But it is a great inconsistency—unworthy the dignity of a Divine plan—to suppose that a simple desire to do good will give a man authority and qualification to officiate in sacred things—in what he likes, where he likes, and how he likes. In the common affairs of life, such a basis of action no sane person would receive; and authority derived from no higher commission would be treated with general contempt. It is true that, according to the eternal laws and requirements of God, it is enjoined upon us to bless, comfort, and exalt our fellow man, and to do unto others as we would wish them to do unto us. This is applicable to the whole human family, throughout all time, and in every place. It is a great standing, universal commission. Conscience also supports it. Nor can we well resist the force of a generous interest in our well-being, or withhold our gratitude from the man who nobly labours for our good. But who, because of this, would be foolish enough to imagine that he had authority to administer every law of society, act in every office of government, and meddle with the business of everybody. Let society act according to such principles, and it would soon be thrown into anarchy. How much less, then, should we be meddlers in holy things, and administrators in the sacred ordinances of the Gospel, without Divine appointment. Such conduct, even when misguided, is still approaching too near presumption and profanity.

With their military training and experience, Havelock and his Commander-in-Chief must have learnt pretty well to perfection that no person has a right to officiate without a commission; and they would have put in irons or have shot a man under their command, who had presumptuously violated this order in military matters. However, both General Havelock and General Lord Gough have given us another illustration that the Holy Priesthood is not in the bodies of sectarian Christendom, and that none of its ministers hold authority from God either to preach the Gospel or administer its ordinances. Though the sects do not boldly acknowledge this, but endeavour to hide their emptiness by sophistry, and escape from this conclusion by subterfuge, they act as though they felt the full force of it. Indeed, they do feel the hollowness of their professions and their lack of Divine authority. They are ever giving practical illustrations of the fact. Though they endeavour to stifle the sense of their defect, and impose upon themselves, when their faith reaches actual dependence, they either stop short or lay down their profession, till the difficulty is past, and depend on their own strength and judgment. Hence, when a layman has a desire to officiate as a priest, he will take the honour upon himself; and when a congregation object to an established minister, with all his pretensions to Divine authority, they will dismiss him. Thus the lay members manifest, by their works, their real impressions that their ministers have no more authority than themselves; and, by judging their priests, a tacit declaration is made that the claims of sectarian ministers to a Divine commission are worthless.

If the above be true, it is evident that General Havelock considered his authority to preach and administer holy ordinances to be as valid as that of the professional priests of the day. There is no question in our minds that he was correct in his views! But a demonstration that his commission is as good as theirs amounts merely to the fact that neither he nor they are Divinely appointed, and that none of their commissions will stand the test. We value the administration of the General in the holy ordinance of baptism at as high a rate as any administration in sacred things by His Reverence the Archbishop of Canterbury, or by His Holiness the Pope of Rome. They are all equally without authority.

All who officiate in the ordinances of the house of God, without having received a commission from Him, dishonour those ordinances, and their administrations are of non-effect. Thus the people are led astray into a form of godliness without the power. But, though we have no faith in the General as a priest, as a *man* endeavouring to better the morals of those under his command, we honour him.

It is with narrow-minded people as it is with narrow-necked bottles,—though they have but little in them, they make great noise in letting it out.

TERRIBLE EARTHQUAKE IN AMERICA.

(*From the "St. Louis Democrat."*)

Our citizens were startled yesterday morning from those deep slumbers which ever precede approaching day, by an earthquake such as has seldom, if ever before, visited the United States. We are as yet unadvised of the extent of soil over which it has exercised its rage, and of the intensity of its violence in other localities. Rumours prevailed in the streets yesterday of disasters occasioned by it to various cities along the lower Mississippi, which were of course discredited, as the telegraph, up to a late hour, gave us no information of any such misfortune. These reports probably grow entirely out of those *a priori* reasonings which are apt to mislead and dupe the mass of men, even when they pride themselves on a strict adherence to the laws of evidence and experience. Over the adjoining regions of Illinois and those portions of the State lying contiguous to St. Louis, it is certain that the commotion was not less severe than it was in this city. In Illinois it was accompanied by a tempestuous sky and electrical phenomena of an unusual character; while with us it was preceded by freaks of electricity, variously described as vivid flashes of lightning, and as the descent of a blinding meteoric ball from the heavens. The interval between the two shocks, the first of which occurred at a quarter-past four o'clock, was one of a painful suspense to such as had aroused themselves to a full consciousness of the nature of the danger, and who adverted to the fact that ordinarily, at least, in the earthquakes of the tropics, the violence of the convulsions succeeding the first, of which there are commonly two, was that of a progress nearly equaling geometrical ratio. The stauchest houses swayed to and fro with an undulating motion, very much resembling that of a ship labouring under an angry sea, now seeming to stop still and bid defiance to the towering waves, and anon bounding forward, quivering in every plank, and imparting to the voyager that ineffable sensation which is to the mind what sea-sickness is to the body. The rattling of windows, the displacement of furniture, the gleaming of lights from bedrooms, which suddenly illuminated the pitch darkness which prevailed,—the wild terror of some, and the bewilderment of others, whom the threatening phenomenon had startled from their dreams, form a scene more easily imagined than described. The second shock took place about five minutes after the first, but was of brief duration and inferior violence.

VARIETIES.

November and December are the *embers* of the dying year.

Curious Discovery.—A copper kettle has been found seventeen feet below the surface, near Altona, Illinois, imbedded in a vein of coal. It was found on Buffalo Rock, on the Illinois river. All ask, how could it come into a solid bed of coal?

The Wandering Jew.—A New York paper of recent date has the following:—"A sensation was created in William street, on Thursday morning, by the appearance of a man on the pave, with a long floating beard, and dressed in loose pantaloons, with a turban on his head. He carried in his hand a little manuscript Hebrew book, out of which he read to the crowd which gathered around him. He represented himself as the veritable Wandering Jew. Nobody knows who he is, or where he came from. A learned Jewish Rabbi was sent to converse with him, which he did in the Hebrew language, and the stranger was found to be perfect in his knowledge of that most difficult tongue. The Rabbi tested him in the Arabic, in Phenician, and in the Sanscrit; but soon found that the aged stranger far surpassed him in intimacy with them all. The Rabbi invited him to his house; but the stranger said, 'Nay, I cannot stop. The Crucified One of Calvary has pronounced the edict, and I must not rest. I must move on—ever on!' He was last seen on Thursday, but to where he has departed no one can tell."